



LA CONCIENCIA DE LA MESTIZA-GLORIA ANZALDUA

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HOW DOES THE AUTHOR DEAL WITH THE FOLLOWING ISSUES?

- Borders
- Ambiguity
- The homeland
- Mestiz@s
- Men
- The concept of people, or *la gente*

Borders

The concept of borders relates to the condition of the immigrant; for chicanos, *nepantilism* is important because it means that the subject is torn in between two ways (that of the original culture and the host culture). For Anzaldúa, *la mestiza* is the product of a transfer between the original (latino) culture into the U.S. culture. This interaction causes oppositions and different reactions: some people mix, some people block the U.S culture, some suppress their indigenous culture.

The interaction between chicanos and U.S. citizens causes a struggle between authorities of culture and nationality; the U.S. culture becomes the authority that the chicanos defy.

Ambiguity

Individuals hate ambiguity; we avoid it because we relate it to insecurity. However, ambiguity is the context within which *la mestiza* emerges and thrives.

Ambivalence is the tool of *la mestiza*; it is how she survives in a different culture by juggling her identities and living as a member of all her cultures. This ambiguity helps to break the separation between the identities which conform the individual, breaking the duality that splits who are.



The homeland

There is no homeland to *a mestiza* because all countries are hers. This means that there is no boundary to the adaptability of *a mestiza*; the new way of survival culturally is to create a flexible culture that transcends the boundaries of chicano or anglo, of men or woman, of lesbian or feminist.

Like corn, *la mestiza* is a product of crossbreeding, designed to survive through harsh conditions.

Mestiz@s

La mestiza must differentiate from what is inheritance, what is acquired and what has been imposed.

La mestiza is critical of what binds the subject into oppression and relinquishes it; she breaks from the religions that discriminate the dark skinned and the queer and she writes her own history and myth.

La mestiza must shape her own soul by turning the conception of herself into who she is.

Men

Machismo is not something latino, it is how the oppressed latino man coped with being oppressed by the white anglo culture.

The original macho was the chivalrous man who would protect his family yet loved them the same; the anglicized concept of el macho was the product of how the anglo culture feminizes the values of the chicano man, shaming him into a loss of dignity which is then transferred into chauvinistic ways.

Jotos (gays) are as marginal and disowned as the mestizas; they are omnipresent and transgressive in all contexts and colored homosexuals have always been in the vanguard of the gender struggle. The queer and mestizo coexist for a purpose, spawned out of similar souls.



“Una gente”

Chicanos have divided loyalties; some seek to identify with just one culture or side while others serve as mediators.

By mediating, the white culture can follow the transgressive and adaptive lead of the chicanos and bond with them rather than feel a need to subjugate them.

The chicanos are the doubles, doppelgangers of the gringo.